

Friday Morning Keynote Address
“The Power of the Holy Ghost in Discerning Truth”
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In his second epistle to Timothy, the ancient apostle Paul prophesied that “in the last days perilous times shall come,”¹ times in which people would be “ever learning” but “never able to come to the knowledge of the truth,”² times when “they shall turn away their ears from the truth and shall be turned unto fables.”³ We live in those times, in what some call a “post-truth world,” a world in which many believe that truth is unknowable, “unimportant or irrelevant.”⁴

So as one writer put it, today we hear “of fake news, false flags, [and] alternative facts ... all of these ... leading to the notion of false truth.”⁵ Even what was once the common phrase, “the camera never lies” turns out to be a lie,⁶ as technological advances make it increasingly easy to alter photographs and videos so things appear different from what they really are.⁷

Scholars, pundits, and others have explored the reasons for society’s diminishing ability to determine the truth of even the most basic facts.⁸ They have also offered some solutions.⁹

Yet, the sources of the current truth crisis seem to multiply and intensify more rapidly than the remedies emerge. “Consider the infinite space of the internet,” one writer noted. “Today, fact and truth are out there bouncing around cyberspace, competing for attention with all manner of opinions, rumors, and half-baked theories, all of it moving at the speed of fiber optics. Whatever you prefer to believe, a ‘story’ can be found out there confirming it.”¹⁰ As President Nelson put it, “the flood of information available at our fingertips, ironically, makes it increasingly difficult to determine what is true.”¹¹

The problem is compounded by the fact that there are powerful forces whose very purpose is to add to the confusion. “Among [the] disturbing tactics” of “the adversary,” President Nelson has

observed, “are his efforts to blur the line between what is true and what is not true.”¹² Others, President Nelson continued, “would have us believe that truth is relative – that each person should determine for himself or herself what is true.”¹³

Thus, just as Paul predicted, the latter days in which we live are “perilous times” in which people “turn away their ears from the truth” toward “fables.” As one secular observer noted, “If ever we needed a universally trusted arbiter of what is true and factual and what is not, now is the time.”¹⁴

Fortunately, we have one trusted arbiter of truth. In three general conference talks given since he became President of the Church, President Nelson has testified that 1) “There really is absolute truth – eternal truth,”¹⁵ 2) “God is the source of all truth,”¹⁶ and 3) “God really want[s] to speak to [us].”¹⁷ Those are three powerful statements. Each, by itself, provides insights that help us better understand how to determine truth in a post-truth world.

First, truth exists. While philosophers and others may debate the nature and existence of truth, modern day scripture provides both an assurance that it exists and a definition of its all-encompassing scope. In the 93rd section of the Doctrine and Covenants, the Lord declared, “Truth is knowledge of things as they are, and as they were, and as they are to come.”¹⁸ In the Book of Mormon, Jacob similarly testified that truth includes “things as they really are, and ... things as they really will be.”¹⁹

That seemingly simple definition is more profound than it may at first appear. For example, because it portrays things as they really are, truth is not dependent on popular opinion or the assent of experts. It is, to use the scriptural phrase, “independent in that sphere in which God has placed it.”²⁰ Truth is not only independent, it is all encompassing. It includes all knowledge and all accurate information about all worlds that have been or ever will be – the “sum’ of [all] existences, past, present, and yet to be,” as B.H. Roberts put it.²¹ That is a breathtaking insight, which gives us assurance that there is a way to accurately understand all things, even if our ability to comprehend them is limited in our current mortal existence.

Second, God is the source of all truth. He created all the worlds that truth defines. He understands all things.²² As such, we can be assured that He knows the truth of all things.

Third – and perhaps most reassuringly – God is anxious to share all truth with us. As President Nelson put it “there is so much more that your Father in Heaven wants you to know. ... ‘To those who have eyes to see and ears to hear, it is clear that the Father and the Son are giving away the secrets of the universe.’”²³

Putting these three prophetic declarations together, we can see why President Nelson has assured us that we “don’t have to wonder about what is true. [We] do not have to wonder whom [we] can safely trust,” he said.²⁴ God is the source of all truth. He understands it perfectly, and He is anxious to share it with us, especially in these perilous, post-truth times.

The key to accessing this truth, as President Nelson noted in his April 2018 general conference talk, is personal revelation. “If we are to have any hope of sifting through the myriad of voices, and the philosophies of men that attack truth,” he said, “we must learn to receive revelation.”²⁵

That, in turn, requires that we better understand, and be more familiar with, the Holy Ghost, who plays a key role in the process of personal revelation. Over the years, I have come to realize that I don’t know as much as I should about the Holy Ghost. It struck me that in in the temple recommend interview, the first question we are asked is, “Do you have faith in and a testimony of God, the Eternal Father; His Son, Jesus Christ; and the Holy Ghost?” We rightly hear much about how to increase our faith and strengthen our testimony of God the Father and His Son, Jesus Christ. But, at least for me, I have not thought as much about what it means to have faith in and a testimony of the Holy Ghost.

What does it mean to have faith in and a testimony of the Holy Ghost? I believe that at a minimum, it requires that we understand the role the Holy Ghost plays not only in our individual lives, but also in the plan of salvation. It also requires that we believe that the Holy Ghost plays those roles perfectly.

The Guide to the Scriptures describes what it calls “several vital roles” the Holy Ghost performs in the plan of salvation,²⁶ one of which is to “reveal” the truth of all things.²⁷ Acting as a “revealer,” the Holy Ghost performs a key role in all personal revelation. As President Nelson has explained “In the Godhead, the Holy Ghost is the messenger. He will bring thoughts to your mind which the Father and Son want you to receive.”²⁸ Personal revelation from God – which is the key to our ability to discern truth - comes through the Holy Ghost.

This is confirmed in one of the most read verses of scripture – Moroni 10:5, which proclaims with unmistakable clarity and universality that “by the power of the Holy Ghost ye may know the truth of all things.” Because this scripture is appropriately linked to the process of knowing the truthfulness of the Book of Mormon, I think we sometimes underestimate the profound nature and broad scope of that simple declarative sentence. We can know “the truth of all things” – not just some things - but all things, by the power of the Holy Ghost.

With that understanding of both the key role the Holy Ghost plays in the process of personal revelation and the key role personal revelation plays in allowing us to discern truth in a post-truth world, we can better understand the importance and urgency of President Nelson’s observation and warning that “[i]n coming days, it will not be possible to survive spiritually without the guiding, directing, comforting, and constant influence of the Holy Ghost.”²⁹

Notice there are four adjectives that modify the key term “influence of the Holy Ghost” – guiding, directing, comforting, and constant. Let me suggest that each of these four describes a slightly distinct way in which the Holy Ghost carries out His role of revealing truth-expanding, truth-clarifying personal revelation.³⁰ Recognizing the various forms of influence may help us to better understand how and when the Holy Ghost reveals truth to us.

For example, personal revelation through the Holy Ghost often comes when we are seeking guidance on a particular personal matter such as what job to take or how to resolve a challenging

situation or difficult relationship. We seek to know things as they really are, were, or will be, in order to know how to act – and we plead for God’s guidance.³¹ I call the heavenly response to such inquiries “guiding” influence, inspiration through the Holy Ghost that comes to us as we consciously seek to know the truth in varying situations.

By contrast, some personal revelation comes without a request from the individual receiving it. I refer to this kind of influence as “directing” influence. President Oaks once described it as revelation that “impels” the receiver to do something. As he explained: “This is not a case where a person proposes to take a particular action and the Spirit either restrains or confirms. This is a case where revelation comes when it is not being sought and impels some action not proposed.”³² Like all revelation, directing revelation clarifies doubt and illuminates truth about both the specific situation we are in and God’s powerful love for us and those around us.

On some occasions, these two forms of revelatory influence of the Holy Ghost – guiding and directing – can interact with each other in mutually-confirming ways. A few years ago, I was assigned to accompany a stake president to visit members of his stake. The stake president prayed about which members we should visit. In response to his heavenly request, and by way of guidance, he felt prompted to visit a particular family, where the mother was in a second marriage and in need of some uplift. He felt guided to visit her in response to his prayer.

When we arrived at the pre-determined time on Saturday morning, we were welcomed by this mother, and we started a conversation. A few minutes into the visit, a young man came down the stairs to join us. He was the mother’s son from the previous marriage who was not living with her. The stake president had not met him and had not been planning on him being there, since the young man lived in a different stake. The young man indicated that he had not planned on being there either, but he had a feeling the night before that it would be good to visit his mom over the weekend. So, he had come there the night before.

The stake president began visiting with the young man to get to know him a bit more. After a few introductory questions, the stake president – out of the blue – asked, “Have you ever thought about serving a mission?” The young man’s countenance immediately changed. His eyes filled with tears. He sat silent for a brief period and then related that he had been praying that morning, having learned from his mother that we would be visiting them. He said that as he prayed, he felt an impression through the Spirit that if those coming to visit his mother asked him about serving a mission, it would be a sign to him that the Lord wanted him to serve, something he had been wondering about for some time. He then sighed, smiled, and said, “I guess I have my answer.”

Here was a stake president who received “guiding” revelation as to whom to visit in his stake, which led to unprompted “directing” revelation to ask a particular question of a young man he had never met before. Here also was a young man who received unprompted “directing” revelation to visit his mother, and who as a result received “guiding” revelation about a question he had taken to the Lord that morning – examples of both the guiding and directing influence of the Holy Ghost in one setting.

The third kind of truth-revealing influence the Holy Ghost can provide is a “comforting” influence. President Oaks cited the experience of the Prophet Joseph Smith in Liberty Jail as an

example of this, noting the comforting response the Lord gave to Joseph’s agonized plea that he and the Saints be relieved from their almost unbearable persecution.³³ “My son, peace be unto thy soul;” the Lord told Joseph, “thine adversity and thine afflictions shall be but a small moment; And then, if thou endure it well, God shall exalt thee on high;”³⁴ The many truths Joseph learned through the “comforting” influence of the Holy Ghost in that dark and dreary setting provide definitive evidence that, as we read in the 50th section of the Doctrine and Covenants, “the Comforter [is] sent forth to teach the truth.”³⁵ And the truth, in turn, is comforting. Thus, both truth and solace can come through the comforting influence of the Holy Ghost.

The fourth type of truth-revealing influence is perhaps the most important in a post-truth world, but also, ironically, perhaps the least recognized form of spiritual influence for many members of the Church of Jesus Christ of Latter-day Saints – the constant influence of the Holy Ghost.

Through the ordinances of baptism and confirmation, members of the Church of Jesus Christ of Latter-Day Saints receive the gift of the Holy Ghost, which includes, as the Guide to the Scriptures notes, “the right ... to have the constant influence of the Holy Ghost.”³⁶ That covenantal promise is renewed each Sunday through the ordinance of the sacrament when we are promised that we “will **always** have his spirit to be with [us].”³⁷

The constant influence of the Holy Ghost is critical in these perilous times in which truth is challenged at an ever-increasing pace in an ever-expanding sphere. As President Eyring observed, “Since falsehoods and lies may be presented to us at any time, we need a constant influence of the Spirit of Truth to spare us moments of doubt.”³⁸

Because other forms of personal revelation often come in more spectacular ways, we may overlook the ways in the constant influence of the Holy Ghost can, and does, impact our lives. As Elder David A. Bednar once observed: “Sometimes as Latter-day Saints we talk and act as though recognizing the influence of the Holy Ghost in our lives is the rare or exceptional event.”³⁹ Yet, Elder Bednar continued, because of the covenantal promises, “the Holy Ghost can tarry with us much, if not most, of the time—and certainly the Spirit can be with us more than it is not with us.”⁴⁰

Because we have received the gift of the Holy Ghost, having the influence of the Holy Ghost with us should be the norm, not the exception. And, I believe that for most of us, it is. We just don’t fully realize it. That lack of awareness, in turn, makes us less confident in relying on that constant influence than we should be.

How can we more fully recognize and utilize the constant influence of the Holy Ghost? Let me make four observations and suggestions that may be helpful.

First, we should trust the promises made in the sacramental covenant we renew each week. If we are striving to keep the commandments, as most of us are, and if we are weekly renewing our covenants through the sacrament, as most of us do, we can assume the Holy Ghost will be with us most of the time. That should be our default assumption - not because we are perfect in our daily lives, but because God is perfect in keeping His promises. We do need to be worthy for the

Holy Ghost to be with us,⁴¹ and we too often do things – sometimes unintentionally but avoidably – that drive the Spirit away. But as we repent daily and renew our covenants weekly, God will fulfill His promise that we may always have His spirit to be with us, as much as He can. So repent quickly and trust that the Lord will forgive quickly so that we can quickly return to the celestial default position of having the Holy Ghost as our constant companion.

Second, I believe that sometimes we are so accustomed to the influence of the Holy Ghost that we become like the Lamanites described in Third Nephi chapter 9, who were “baptized with fire and with the Holy Ghost, and they knew it not.”⁴²

A friend of mine who worked at the Missionary Training Center once shared with me an experience that illustrates this point. He noted that with some frequency individual missionaries would come to him concerned. They would relate that many of their fellow missionaries were constantly commenting on how strong the spirit was at the MTC, how they were every day experiencing new feelings they had not felt ever before in their lives. The missionaries who were concerned wondered if they were missing something because they didn’t feel that different from before they entered the MTC. My friend noticed that often these concerned missionaries were among the best missionaries. They were obedient, they were quick to learn, and even quicker to help others. They were as prepared as any of the missionaries in the MTC. As he visited with the concerned missionaries more in depth, my friend concluded that usually these missionaries had grown up feeling the spirit in their lives. For them, the MTC was just a continuation of what they had come to feel in their daily lives. They were used to feeling what some missionaries were feeling for the first time. They had grown more accustomed to the spirit, which was a very good thing. They just needed to become more aware that the Holy Ghost was with them.

One way to become more aware of the influence of the Holy Ghost is to regularly reflect on times when you know you have felt the influence of the Holy Ghost in your life – including not just the spectacular events, but also the small things that brought the spirit to your heart and mind. President Eyring’s practice of regular reflection on questions like, “did I see God’s hand in my life or the life of my family today”⁴³ can be a powerful tool in helping us recognize how much the Holy Ghost is with us on a regular basis, and it is more often than we think.

It may also be helpful to consider consciously, from time to time, situations in which it was clear that the spirit was not with us. The contrast between what we felt then and what we feel in our daily lives can give us a better sense of what the constant influence of the Holy Ghost feels like. Moreover, reflecting on situations in which the spirit was definitely not with us helps us recognize things we should avoid. As Elder Bednar once taught, “As we become ever more immersed in the Spirit of the Lord, we should strive to recognize [not only the] impressions when they come [but also] the influences or events that cause us to withdraw ourselves from the Holy Ghost.” In that regard, he noted: “The standard is clear. If something we think, see, hear, or do distances us from the Holy Ghost, then we should stop thinking, seeing, hearing, or doing that thing.”⁴⁴ With that in mind, Elder Bednar recently asked young adults a penetrating question that I believe would profit all of us “Does the use of various technologies and media invite or impede the constant companionship of the Holy Ghost in your life?”⁴⁵ Regular assessment of that question will enhance our ability to have the constant influence of the Holy Ghost in our lives.

Third, don't be overly concerned if you can't always tell whether impressions that come to you are from the spirit or your own mind. That is, as Peggy noted, a common question that many of us find difficult to answer. And for too many of us, this unnecessarily paralyzes us. While we should seek to discern the source of such impressions, I believe that most of us are a bit too quick to dismiss "sudden strokes of ideas" as Joseph Smith described them,⁴⁶ as our own thoughts, when they are really promptings from the Spirit.

President Eyring has explained one way of evaluating the source of such promptings. We can judge the source of the thought by the nature of the things it prompts us to do. "You can know when these impressions to act for Him are from the Spirit rather than from your own desires," he said. "When the impressions square with what the Savior and His living prophets and apostles have said, you can choose to obey with confidence."⁴⁷ As Peggy indicated, Mormon taught this same lesson: "for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God."⁴⁸

As we respond to promptings to do good with confidence they are from the Lord, we not only better recognize the constant influence of the Holy Ghost in our lives, we also grow in other significant ways. As President Eyring explained, "One of the effects of receiving a manifestation of the Holy Ghost repeatedly [is] that [our] nature change[s],"⁴⁹ "The companionship of the Holy Ghost makes what is good more attractive and temptation less compelling."⁵⁰

As our natures change in that way, questions about whether the impression comes from us or from God become less important in one sense. As the constant influence of the Holy Ghost refines and sanctifies us, our will comes closer to God's, and there is less and less difference between our own thoughts and the promptings of the Holy Ghost. Although there will always be some difference between God's thoughts and ways and our own,⁵¹ it is possible for the disparity to be small enough that, as was the case with the prophet Nephi in the book of Helaman, God knows that we will "not ask that which is contrary to" His will, because they are one in the same.⁵² As that happens, it will matter less whether the impression was originally God's or our own.

My fourth, final, and most important suggestion on how to more fully recognize and benefit from the constant influence of the Holy Ghost is to think more about Jesus. The primary role of the Holy Ghost is to "bear witness of the Father and the Son." As with His other roles, the Holy Ghost performs this role perfectly. When we reverently think of Jesus, the Spirit will testify of Him. He will show up. The question is, will we be ready to receive that testimony. God's covenantal promise that we can always have His Spirit to be with us, is matched by our covenantal promise that we will always remember His Son. Thus, one of the best ways to ensure that the influence of the Holy Ghost is constantly with us is to constantly remember Jesus – to "look unto [Him] in every thought"⁵³ as the scripture puts it. That is one reason why regular reading of the Book of Mormon is so important and so powerful. It is hard to read very far in that book without finding a reference to the Savior, which provides an opportunity for the Holy Ghost to perform His primary role in this post-truth world.

The more we know, trust, and follow Christ, the more constant the influence of the Holy Ghost will be in our lives and the more we will be able to discern the truth at all times, in all things, and in all places⁵⁴ – even in this perilous, post-truth world in which we live.

Jesus Christ is the Truth. He is the Way and the Life.⁵⁵ His Father lives and has a perfect plan for each of us. I know those truths by the power of the Holy Ghost, and I so witness in the sacred name of Jesus Christ, amen.

¹ 2 Timothy 3:1

² 2 Timothy 3:7

³ 2 Timothy 4:4

⁴<https://en.oxforddictionaries.com/word-of-the-year/word-of-the-year-2016>

⁵ Ivan Pollard, Geopolitics Hub <https://www.conference-board.org/topics/geopolitics/hard-to-determine-the-truth>

⁶ Ivan Pollard, Geopolitics Hub <https://www.conference-board.org/topics/geopolitics/hard-to-determine-the-truth>

⁷ See, Sophie J. Nightingale, Kimberley A. Wade & Derrick G. Watson, “Can people Identify original and manipulated photos of real world scenes?” *Cognitive Research: Principles and Implications* (2017) (“ In the digital age, the availability of powerful, low-cost editing software means that the creation of visually compelling photographic fakes is growing at an incredible speed—we live in a world where nearly anyone can create and share a fake image. The rise of photo manipulation has consequences across almost all domains, from law enforcement and national security through to scientific publishing, politics, media, and advertising.” <https://cognitiveresearchjournal.springeropen.com/articles/10.1186/s41235-017-0067-2>

⁸ One writer summarized some of those theories this way: “A willful, generations-long assault on the legitimacy of the press; the rise of partisan media outlets blending opinion and dubious reporting; foreign governments creating and disseminating propaganda in the form of false news stories; and, crucially, the emergence of social media to amplify the range of misinformation, disinformation, and conspiracy theories—all of it has amounted to a sustained and potent attack on the very notion of fact-based evidence and objective truth.” Tony Rehagen, “Welcome to Post-Truth America,” *Boston College Magazine* (Fall 2020) <https://www.bc.edu/bc-web/sites/bc-magazine/summer-2020/features/welcome-to-post-truth-america.html>

⁹ See, e.g., Tony Rehagen, “Welcome to Post-Truth America,” *Boston College Magazine* (Fall 2020) <https://www.bc.edu/bc-web/sites/bc-magazine/summer-2020/features/welcome-to-post-truth-america.html> Kevin J Worthen, “The Pursuit of All Truth,” *BYU Devotional*, January 10, 2017 https://speeches.byu.edu/wp-content/uploads/pdf/Worthen_Kevin_2017-01-10.pdf

¹⁰ Tony Rehagen, “Welcome to Post-Truth America,” *Boston College Magazine* (Fall 2020) <https://www.bc.edu/bc-web/sites/bc-magazine/summer-2020/features/welcome-to-post-truth-america.html>

¹¹ President Russell M. Nelson, “What is True?” October 2022 General Conference

¹² Russell M. Nelson, “What is True?” Oct. 2022 General Conference

¹³ President Russell M. Nelson, “What is True?” Oct. 2022 General Conference

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- ¹⁴ Tony Rehagen, “Welcome to Post-Truth America,” Boston College Magazine (Fall 2020) <https://www.bc.edu/bc-web/sites/bc-magazine/summer-2020/features/welcome-to-post-truth-america.html>
- ¹⁵ Russell M. Nelson, “Pure Truth, Pure Doctrine, Pure Revelation,” October 2021 General Conference
- ¹⁶ President Russell M. Nelson, “What is True?” Oct. 2022 General Conference
- ¹⁷ President Russell M. Nelson, “Revelation for the Church, Revelation for Our Lives,” April 2018 GC
- ¹⁸ Doctrine and Covenants 93:24
- ¹⁹ Jacob 4:13
- ²⁰ Doctrine and Covenants 93:30
- ²¹ B.H. Roberts, “The Truth, the Way, the Life: An Elementary treatise on Theology, ed. John W. Welch (Provo: BYU Studies 1994) p. 23
- ²² 2 Nephi 9:20
- ²³ Russell M. Nelson, “Revelation for the Church, Revelation for Our Lives,” April 2018 GC (quoting Elder Neal L. Maxwell).
- ²⁴ Russell M. Nelson, “Revelation for the Church, Revelation for Our Lives,” April 2018 GC
- ²⁵ Russell M. Nelson, “Revelation for the Church, Revelation for Our Lives,” April 2018 GC
- ²⁶ The Guide identifies four roles the Holy Ghost performs: “{1} He bears witness of the Father and the Son ... (2) He reveals the truth of all things ... (3) He sanctifies those who have repented and become baptized ... (4) He is the Holy Spirit of Promise.” Guide the Scriptures, “Holy Ghost” The Topic and Questions” website notes that, in addition, the Holy Ghost “is the Comforter.” <https://www.churchofjesuschrist.org/study/manual/gospel-topics/holy-ghost?lang=eng> President Nelson has called Him “a messenger.” Russell M. Nelson, “Hear Him,” April 202 GC. Thus, the Holy Ghost is a witness, a revealer of truth, a sanctifier, a sealer, a comforter, and a messenger.
- ²⁷ Guide to the Scriptures, “Holy Ghost”
- ²⁸ President Russell M. Nelson, “Hear Him,” April 2020 General Conference
- ²⁹ President Russell M. Nelson, “Revelation for the Church, Revelation for Our Lives,” April 2018 General Conference
- ³⁰ While not all personal revelation can be cabined into these four categories and while each of the categories themselves may not be precisely differentiated from one another. However, that merely underscores that there is no single all-purpose way in which personal revelation occurs. It varies from individual to individual—and for even for an individual it varies from situation to situation. As Elder Robert D. Hales once observed. “Each of us may feel the influence of the Holy Ghost differently. His promptings will be felt in different degrees of intensity according to our individual needs and circumstances.” Elder Robert D. Hales, “The Holy Ghost,” Ensign, May 2016, 105.
- ³¹ Doctrine and Covenants 8:7-9
- ³² Dallin H. Oaks, “Revelation,” BYU Devotional September 29, 1981 <https://speeches.byu.edu/talks/dallin-h-oaks/revelation/> President Oaks was a Justice on the Utah Supreme Court at the time of the devotional
- ³³ Doctrine and Covenants 121:1-6
- ³⁴ Doctrine and Covenants 121:7-8
- ³⁵ Doctrine and Covenants 50:14. See also, Doctrine and Covenants 124:97 (“the Comforter ... shall manifest ... the truth of all things.”).
- ³⁶ Guide to the Scriptures, “Gift of the Holy Ghost.”
- ³⁷ Doctrine and Covenants 20:77.
- ³⁸ President Henry B. Eyring, “The Holy Ghost as Your Companion,” Oct. 2015 General Conference. As Elder Robert D. Hales once taught, “We need the Holy Ghost as our constant companion to help us make better choices in the decisions that confront us daily. Robert D. Hales, “The Covenant of Baptism: To Be in the Kingdom and of the Kingdom,” Oct. 2020 GC
- ³⁹ Elder David A. Bednar “That We May Always Have His Spirit to Be with Us,” April 2006 General Conference
- ⁴⁰ David A. Bednar “That We May Always Have His Spirit to Be with Us,” April 2006 GC
- ⁴¹ Henry B. Eyring, “The Holy Ghost as Your Companion” Oct. 2015 GC
- ⁴² 3 Nephi 9:20
- ⁴³ President Henry B. Eyring, “O Remember, Remember,” October 2007 General Conference

⁴⁴ The standard is clear. If something we think, see, hear, or do distances us from the Holy Ghost, then we should stop thinking, seeing, hearing, or doing that thing.

⁴⁵ Elder David A. Bednar, "Things as They Really Are 2.0," Worldwide Devotional for Young Adults, November 3, 2024

⁴⁶ Teachings of Presidents: Joseph Smith, 132.

⁴⁷ President Henry B. Eyring, "The Holy Ghost as Your Companion," Oct. 2015 General Conference

⁴⁸ Moroni 7:16

⁴⁹ Elder Henry B. Eyring, "Gifts of the Spirit for Hard Times," BYU Devotional Sept 2006

<https://speeches.byu.edu/talks/henry-b-eyring/gifts-spirit-hard-times/>

⁵⁰ President Henry B. Eyring, "The Holy Ghost as Your Companion," Oct. 2015 General Conference

⁵¹ Isaiah 55:8-9

⁵² Helaman 10:5

⁵³ Doctrine and Covenants 6:36

⁵⁴ Mosiah 18:9

⁵⁵ John 14:6